THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, - - - Editor.
E. L. YODER, - - - Office Editor.

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EDITORIAL CORRESPONDENCE.

We remained with the Brethren of Auburn, Illinois until Monday, September 29th., when we left for Waterloo, Iowa. We had a very pleasant communion meeting, on Saturday evening before. It was well attended by the members of the church, taking into account the bad roads and rainy weather. Two brethren were baptized on Saturday, and participated with us in the ordinances, to their enjoyment and the satisfaction of the church. Brother Swihart returned in time for the communion, but at the eleventh hour. He had been on a mission of love to Iowa, and of which he reported success. Our meetings were all attended with some success at least.

We visited besides at brother Beachly's, at brother Chas. M. Poley's. His mother, sister Fanny Poley, lives with them. We had made her acquaintance while we lived in Chicago, durher visits to her son, I. J. Poley, who lived there at the same time. She is still quite well for one of her age, except that she is still a little lame from a fall some time ago. Spent a few hours at brother B. O. Foster's. Brother Foster was quite unwell, but was improving. Sister Carrie is one of the special patron's of the EVANGELIST. Spent a night at brother Josiah Kimmel's, which seemed like old times, although I had never been with *this* Josiah Kimmel before.

At 11 o'clock, forenoon, I took the train for Springfield, Illinois, where I visited the Lincoln Monument, and the State Capitol.

The Auburn church made pretty liberal donations to the college, but we must have more from them before we can pay the debt, and we have good hopes of getting it, too.

Arrived at Waterloo, Iowa, by way of Burlington and Cedar Rapids, on Wednesday morning. Brother J. P. Lichty met me and took me to his house. The day was very wet, but toward evening it let up a little, so that we preached to a medium audience on Wednesday night, at the Brethren's new meeting house, called Enon. On Thursday and Friday evenings preaching at the same place, to good congregations. Saturday afternoon and evening, and Sunday forenoon and evening, at Hudson in the Brethren's new church.

Visited during my stay in the Waterloo church, at brother Peter J. Lichty's, J. J. Weller's, Paul Cobaugh's E. Showalter's, the Dentist, Samuel A. Miller's, Samuel Cain's, Elder John Nicholson's, George Strayer's, and Benson Crownover's. The latter we had partially known for twenty-five years. He was son-in-law to Elder Jos. R. Hanawalt, deceased, but his first wife being dead, he is now married to the widow of brother Tobias Musser, a former minister of this church.

We received pretty fair donations for Ashland College, especially taking into consideration the quite heavy expenses, in building one new meeting house and moving and remodeling another, and other church expenses. Besides we are not through, as several brethren were not interviewed who are able and willing to help in the good work. Expect to visit them again before the debt is raised.

We left Hudson on Monday morning via. Omaha, and arrived at Verdon, Nebraska, on Tuesday afternoon, where we were met by brother Jos. H. Meyers and taken to his home for the night, as the weather was considered too wet to attend the appointment at the church. On Wednesday evening was the communion meeting at the church. It was well attended, and was an enjoyable occasion to all whom we heard express themselves. This was the first German Baptist communion we have attended since the Arnold's Grove anathema was pronounced. It was held about in the order, except that the sisters broke bread. We preached again on Thursday forenoon and evening, and on Thursday afternoon we worked up the College interests, and we are happy to say it worked up well. We visited during this stay, at brother Simon Saylor's, Francis Shafer's, L. Messler's and E. A. Maust's.

On Friday evening brother Wm. Forney took me with him to his home, and on Saturday evening to the Pony Creek meeting house, where the communion services were appointed, commencing at 4 o'clock. The meeting was largely attended and was very orderly and interesting. Brother Bashor had lately held a meeting in this church, during which tim equite a number, forty four, we believe, were added to the church, and these were, mostly, at least, enjoying their first communion service, and were evidently much interested in the exercises. Continued the meetings at the same place over Sunday. Tuesday forenoon we had a member meeting, at which I presented the College cause, and received liberal donations from those present, but I regret that there was not a solid attendance of the membership. It is so much satisfactory when all are present. We know then when we are through. Brother E. Berkley is authorized to take the donations of those not interviewed. We hope the Pony Creek church will do much more for us. Preached at the church on Tuesday evening, and at a schoolhouse near brethern E. Berkley's and D. A. Lichty's on Wednesday evening. Visited at the above two places, end at brethren Jacob Lichty's, Uriah Saylor's, Jonathan Warner's, W. J. H. Bauman's, Allen Lichty's, and Henry Dilling's, and regretted that we could not at least call upon many others. Hope they will accept the will for the deed and save the expense. My appetite is simply wonderful.

On Thursday afternoon brother and sister Berkly accompanied me to Falls City, where I preached in the Christian church, to a good audience, taking into consideration the fact that there was a large democratic meeting in the town at the same time. We made our home at brother Elias Meyer's, where we are now writing this report. On Friday, 17th, we attended the council at the Falls City church. This was the first meeting of the kind we have attended since the one at Ashland, in the summer of 1882, and so it was something new, though it sounded very familiar.

Probably the first question which will arise in the minds of our readers, will be how we managed to be permitted to remain in a meeting of the kind, and we will rise to explain. The rule was announced, that only members of the Brethren church were expected to remain in the council, and all who were not members of the Brethren church should have honor enough to withdraw, and if they would not do so the meeting would proceed under protest. As I was a member of the Brethren church, I did not feel honor bound to withdraw. When men do not respect their own decisions they need not expect others to respect them. So the meeting went on before a mixed audience, just like the Berlin affair.

S. S. Mohler was the judge and state's attorney and moderator. A family of Pecks were the accusers, witnesses and jury. Charge was brought against brethren Stump, Messler, Johnson, ministers, and Joseph H. Meyers, deacon, for violating the gospel according to annual meeting. They were proven guilty according to the specifications and dismissed from the church with all who go with them. Then a resolution was passed by the church to the effect that they would not regard the decision of the committee, but would continue on in church work with brother Stump as their elder and all the other brethren in their offices as they had done heretofore. There were about forty who stood up for the passage of the resolution, and none against it. It was "unanimous with those who voted for it." So now the Falls City church has finally settled upon the Rock. Brother Bashor should visit the church at an early day, and hold a protracted meeting, and we believe that it would be followed with a glorious ingathering of souls, and a general revival of the membership, both of which are much needed.

We must now close our report, which we do on Saturday, Oct. 18th, with a feeling much like "Haemweh". And yet home is a thousand miles away. I always want to go home on Saturday night. Health is good, and every comfort which kind friends can administer is afforded me.

THE "GOSPEL MESSENGER" ON THE MISSIONARY CAUSE WITH REPLIES.

Persons placed in the position we are, have the means of learning much more sometimes than we care to know. There are things that come to us through the pulse of our Brotherhood that are decidedly discouraging, and were it not for the indication of better things, our lot would be an unpleasant one indeed. One of the hopeful indications is the interest that is being awakened in the missionary cause. Our neglect in this work has been a stumbling stone in our way for years, and it does our soul good to believe the time has, at last, come, when it is to be removed. Christ died for all. The scheme of redemption is universal in its application and is intended for all nations. If there is salvation only in the name of Jesus, it then follows that his name must be preached to all nations. The policy of our church, heretofore, made such an event impossible. Our work, our ideas and our views in regard to church requirements were incompatible to the universality of the Gospel of Jesus Christ. In this respect there must be an enlargement of our views The form of religion, as far as it has form. must be seen through the spirit, as things belonging to the spirit can only be spiritually discerned. To illustrate our idea: Suppose we were to send missionaries to Africa or China, and in doing so we would send a brother dressed strictly in the so-called order of the church, and in his preaching to them he would tell them about our order in America. and that before they could become members of the Brethren church, they would have to adopt the same style:—such preaching would not only be unscriptural, but it would be ridiculous and absurd, and entirely contrary to any precedent we have in the Scriptures. But while this form would be incompatible to the universality of the plan of salvation, the Gospel principle of plainness is entirely compatible to the adopted costumes of all nations. If we hope ever to evangelize the world, we must dismiss the idea that it is the mission of the minister of the Gospel to change the accepted costumes of nations, before they can be received into church membership. Some of the eastern nations still retain the primitive form of dress as worn by Christ and the apostles. And even the heathen Chinese costume, with all its peculiarities, comes much nearer the apostle style than that accepted by the Church in America.

But we are glad that the missionary spirit is being awakened among us, and this, carefully nurtured, will modify and prepare all attending circumstances. The field is tremendously large and it will require strong hearts and willing hands to cultivate it.

We rejoice that the day is dawning and when our noonday comes, good and glorious things may be expected of the Brethren church.—*Gospel Messenger.*

REMARKS.—The above is from the *Gospel Messenger*. No doubt it is from the able pen of Elder H. B. Brumbaugh of the Eastern House. We only give place to it in the columns of the VINDICATOR because it is the greatest leap ever made by any man calling himself a brother, upon the subject of oneness in the mantle of costume in portraying the religious character of the humility of Christ who was the master and teacher in uniformity and non-conformity to the ways customs and pastimes of this world. Progression proper if it be represented in the new Brethren class never made such a chivalric or rapid dash into the mission field in the old continental world teaching the "East" as this. Especially as the clothes question might affect those Chinese in the idolatrous clothing as being much nearer "The apostolic style than accepted by the (Dunkard) church in America. We trust the above may receive a careful reading by our readers, and then let each look back in 30 years since through the College workers and Mission Solicitors Sunday School book and Tract concern, the Annual meetings, Dispensatories and nothing will appear strange how this has come the result of changes in newspaper men as well as newspaper titles, and the consideration of them into a church paper to change A. M. and A. M. to change it as a caprice or temptation may think best. No wonder the old Elders were "standing in doubt of some of you" and sought separation just in good time.—ED.—*Vindicator.*

We publish the above from the Gospel Messenger as we found it in the Vindicator for October, with the reply by the latter.

The Gospel Messenger is the only paper now published by the German Baptist church, and the Vindicator is the organ of the Old German Baptist church; both of these are divisions of the Brethren or Dunkard church. These facts are well known to most of our readers, but not to all. We copy the remarks by the Vindicator to show that even they are able to comprehend that the article by the Gospel Messenger is thoroughly progressive in its character, and also to give our readers an example of the literary character of a paper that opposes higher education.

We print the article from the Messenger for the purpose of using it as a text for a few words of comment and friendly admonition—as it were.

1st. We point to the article with pride and satisfaction, as an evidence of the correctness of progressive principles. And it shows, too, that we were not so very far in advance of the times in advocating them. Most all men, and every class of reformers do not live to see the principles triumph which they advocated and for which they were made to suffer; but here we have an exception to the rule, and actually find the only paper and the accepted organ of the tribunal that pronounced sentence of excommunication against progressives, in less than three years after such sentence was passed, publicly proclaim the same doctrine and principles which progressives then advocated and for which they were made to suffer. One by one the principles which we as progressives advocated have been tested and proven true. We advocated a higher education, missionary work, Sunday school work, a supported ministry, and opposed the unscriptural and unreasonable course pursued by annual meeting in expelling members because they would not subscribe to the human and impracticable idea of uniformity in dress. This was our offense—nothing more and nothing less. We felt conscious at the time, that these principles could not be met by scriptural arguments. Our opponents did not meet them thus, but dealt with us arbitrarily and pronounced sentence upon us without giving us "a day in court."

The action which gave, perhaps, the greatest offense, and which, perhaps, was the feather which broke the back of annual meeting forbearance, was our opposition to the Uniformity in Non-comformity idea, advocated at the time with great zeal by the Brethren at Work published at Mt. Morris, Illinois, and proclaimed from many German Baptist pulpits. But now comes the Gospel Messenger, which is the Brethren at Work published at Mt. Morris under a different name, containing a strong article against this doctrine, abandoning the uniformity idea entirely, and even goes so far as to say that "the heathen Chinese costume with all its peculiarities comes nearer the Apostolic style than that accepted by the church in America." And further says, that if the church were to send a brother as a missionary who was dressed in the order of the church, and who would preach to the heathens that before they could become members of the church they must adopt the style of dress adopted by the church, such preaching would not only be unscriptural but absurd.

We are satisfied that we never denounced any of the doctrines promulgated by annual meeting in stronger terms than to call them *unscriptural* and *absurd*, and this article in the Messenger sounds so much like Bashor's "Seven Thunders," Worst's "Customs and Usages," and the articles which appeared in the Progressive Christian, during the years 1881 and '82, that we think the author in writing his article on the Missionary cause must have had access to our literature.

The only thing charged against brother Bashor was his writings of "Where is Holsinger?" and "Seven Thunders", neither of which more severely denounced the teachings of annual meeting than this article in the Messenger.

2nd. It remains to be seen whether the Gospel Messenger and the literature of its Publishing house is the German Baptist church, or whether the ecclesiastical hierarchy that meets annually and which holds the keys of the kingdom of heaven in its assumed authority is that church. This question will be finally decided in the near future, and we can now afford to wait to see how the conflict will end..

We confess that we cannot predict the result of this conflict. It looks to us that the Messenger has the advantage. It is the only paper in the church, and it is not even a free rostrum. It will admit nothing into its columns that will controvert its views. It has also the influence and control of the schools, and, more potent than all else, it has the influence of the Brethren church to pave the way and act as an incentive to its progressive brethren, and a menace to those who are non-progressive. But then there are so many "discouraging things that come to him through the pulse of the Brotherhood," which, like Banco's ghost, will not down. There is the pride and power of annual meeting, whose "dignity must be maintained;" the strong prejudices and jealousies that rule the action of so many of the members; and the "unscriptural and absurd" system that arranges the "ministerial bench" which never fails to bring about strife and confusion and is an almost insurmountable hindrance to the introduction of anything of a really progressive character. Two-thirds of the membership never see the Messenger and are not influenced by anything it may publish. These constitute the body of the church and supply the motive power that causes the throbbings of that "pulse" which gives him such gloomy forbodings and which enables him to smile even at the feeble glimmerings of a very small ray of hope.

We feel quite certain that if the author of this progressive article would have expressed the same arguments in a speech at last annual meeting, while the passage of the "Missionary" resolution was pending, that he now expresses in his article, that "ray of hope" would have met with such a storm of opposition as to have extinguished it quite as effectually as similar storms have extinguished other similar rays of hope entertained by other similar enthusiasts. But, as we have already intimated, we can, as we are now situated, afford to wait and see which is the German Baptist church, the Messenger publications, or the Annual Meeting hierarchy.

3rd. But while we are waiting to have this question decided it is an opportune time to speak a few words to the Gospel Messenger, and we want to address these words to it on its assumed character as a Christian journal.

We want to address you as one Christian journal addresses another. We want to address you upon Christian principles; we come to you with the Gospel of Christ. If you are a Gospel messenger indeed, you will hear us and make reply.

It is not the part of a Christian to pass by on the other side and not speak when he is spoken to. The Gospel demands of every child of God that he should give a reason for his actions, and we now want to come to you in the spirit of the Gospel of Christ, as taught in Matthew 18th chapter, and ask you why you have aught against us? We have been trying our best to hold friendly intercourse with you for over a year, and you have persistently refused to make reply. You have been treating us as a heathen man and a publican—as a creature too vile to have intercourse and communion with, and we want to know your reasons for this. We are especially anxious to know why you thus treat us uncivilly—yea, entirely ignore us—since you have now become converted